



Elder THOMAS E. McKay

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“A Real Gentleman”

EXCERPTS TAKEN FROM THE IMPROVEMENT ERA

Thomas E. McKay is a man of broad experience. His activities have covered a wide field and, his devotion to duty and his sense of obligation to a public trust have ever been exemplified in his life. He loves people, and all who know him have a deep affection for him, whether engaged in Church service, on the farm, as servant of the people in public office or on a fishing stream. He loves the out-of-doors. He is a man of many hobbies and one of them is fishing. He learned long ago on the beautiful streams of Ogden Valley that an angler's occupation is a good cure for much of the evil that is in the world.

In a book published by Brigham Young University a number of years ago as a tribute to Dr. Brimhall, the following experience is related by Dr. Brimhall: “A few evenings ago in Ogden Canyon, an automobile headed from Huntsville towards Ogden was making good time. The highway was banked on both sides with snow, pushed high by the snowplow, leaving room for passing, provided each vehicle kept close to its bank. On a curve the car came suddenly upon a bobsled which was coming up the canyon in the middle of the track. The driver of the car had the alternative of striking the sled or plunging into the snowbank or the river side of the track. He chose the latter. The car kept on its wheels but stuck fast in the snow. One of the occupants of the sled, looking back, saw the snow-bound condition of the auto, called the driver to stop, and went to the aid of the chauffeur.

“The driver of the car met the man from the sled with the declaration, ‘It was my fault, I was coming a little too fast; you people did not have time to give me passing room.’ The man from the bobsled party shouted to his companions: ‘Come back! Here is a real gentleman!’

“The occupants of the sled piled out, and the car was soon on the road.

“Everyone of the bobsleigh party thought, and some of them said, in substance: ‘It is a rare thing to find a man who will not dodge behind some tree of self-justification when he gets into trouble, by not giving the other fellow a chance.’

“This circumstance caused me to wish for more real gentlemen in all the highways of life, from the home circle to international council chambers. Just the confession, ‘It was my fault, I was going too fast,’ would be a signal for more home happiness and possibly a world peace.”

The driver of that car was Thomas E. McKay.

Thomas Evans McKay is the son of David and Jennette Evans McKay and was born in Huntsville, Weber County, Utah, the 29th of October, 1875. He is a brother of President David O. McKay.

Thomas's early life was spent in Huntsville where he grew up through all the organizations of the Church and came under their influence. He received his early school training in the schools of Ogden Valley and later attended the University of Utah from which he graduated in 1899. After his graduation he was appointed principal of the Pingree School in Ogden where he served until 1900, when he was called to fulfil a mission to Great Britain, but was reassigned to labour with the German people. On his return home in 1903 he became a member of the faculty of Weber Academy where he taught for two years. He left there to become a member of the faculty of the Utah State Agricultural College. After two year's service in the college he served for two years as superintendent of the Weber County schools. In January 1909, he was called as a missionary to the Swiss-German Mission where he laboured for three years. In September 1912, he was married to Fawn Brimhall. To this union five children were born. Brother McKay always has taken an interest in civic affairs and has held several positions. Also he has served as President of the Swiss-German Mission and as acting President of the European Mission during World War II. Then in 1941, Elder McKay was called to be one of the assistants to the Council of the Twelve.

Thomas E. McKay is truly a servant of God, one devoted to the truth, ever faithful to any trust that may be imposed upon him.

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MAY 1956

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COVER PICTURE

Elder Thomas E. McKay

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**PRESIDENT MCKAY
APOSTLE 50 YEARS: ANOTHER
GOLDEN ANNIVERSARY**—an
apostle of the Church of Jesus
Christ of Latter-day Saints for a
full half century!

That is the record established
by President David O. McKay,
excelled thus far by but four
General Authorities—all former
presidents of the Church.

President Heber J. Grant at
his death in 1945 had served as
an apostle for 63 years while
President John Taylor's death in
1887 terminated a service as an
apostle of 59 years. Both Presi-
dent Wilford Woodruff and
President Joseph F. Smith ex-
ceeded the half century mark by
two years.

April 9, 1906, was a momen-
tous day for the 32-year-old
educator — and also for the
Church—when Elder David O.
McKay took his place as a mem-
ber of the Council of the Twelve
ordained by President Joseph F.
Smith.

**PRESIDENT MCKAY MEM-
BER OF FIRST GROUP:** The
Los Angeles Temple opened its
doors early Monday morning
(April 16) to Latter-day Saints
who were entering to receive
their own endowments or to do
work for their kindred dead.
President Benjamin L. Bowring
greeted the first company Mon-
day.

At 11 a.m. Saturday, April 14,
an initial ceremony for temple
area stake presidents, counselors,
clerks and their wives was
scheduled, preliminary to the
beginning of regular ordinance
work Monday morning, in fulfill-
ment of a promise made some
months ago. Heading this group
were President and Mrs. David
O. McKay. Other Utahns were
Elders Delbert L. Stapley and
Richard L. Evans of the Council
of the Twelve and Gordon B.
Hinckley. Also in attendance
were the temple mission presi-

dency and the California Mission
president.

Monday morning at 8 o'clock
the first session for living en-
dowments and marriages began
and at 1 p.m. the first regular
session for endowments for the
dead commenced. There were
four sessions opening day.

A. Bent Peterson disclosed
that on opening day 12 couples
were married in the temple, with
President Bowring officiating.

**126TH GENERAL CONFE-
RENCE GIVES CHURCH NEW
IMPETUS:** Another General
Conference has passed into
history. For three days, April 6,
7 and 8, and in seven general
sessions, tens of thousands of
members in actual attendance,
and uncounted additional thou-
sands by means of radio and
television, heard messages of
encouragement, counsel and in-
struction.

The conference was notable in
many respects. For one thing it
marked the end of a half century
of apostleship for President
McKay. For another, it was the
most widely heard conference in
the Church's history.

The general Priesthood meet-
ing Saturday night was carried
on closed circuits to a assem-
blages attended by more than
30,000 priesthood bearers through-
out the West and in Hawaii.

The annual statistical report
of the conference showed Church
membership at an all-time high
of 1,357,274 at the end of 1955, an
increase of 55,034 since last con-
ference.

The report showed 224 stakes
and 1,835 and 247 independent
branches in the Church.

At the close of the conference
President McKay said: "What
an inspiration! What hopes and
assurance we have for the
future! . . . The spirit of the
sessions is glorious . . . My heart
is full of appreciation . . . This
has been a great conference!"

BE BUILDERS,

By

THOMAS E. McKAY

NOT WRECKERS

President Smith, President Clark, President McKay, and President Richards, and brethren and sisters, may I join with some of the other speakers who have preceded me in expressing sincere appreciation for my membership in the Church and for the gospel of Jesus Christ as revealed to the Prophet Joseph Smith in our day. I am especially thankful for the gospel because of the many opportunities it has given me and is giving me to work. I think work is one of the greatest blessings a kind Heavenly Father can bestow upon his children.

I quote the following lines about work, signed "Author unknown." It starts out by asking the question, "Who am I?"

WHO AM I?

I am the foundation of all prosperity.

I am that from which all blessings flow.

Everything that is of value in this world springs from me.

I am the salt that gives life its savor.

I am the sole support of the poor.

And the rich who think they can do without me live futile lives—fill premature graves.

I have made America.

I have built her matchless industries, laid her incomparable railroads, created her citizens, and reared her skyscrapers.

I am the friend of every worthy youth. If he makes my acquaintance when he is young and keeps me by his side throughout his life, I can do more for him than the richest parent.

I keep bodies clean and fit, minds alert; and when neglected, both bodies and minds grow fat and sluggish.

I am even the parent of genius itself.

I am represented by every paper that flies from the press, in every loaf of bread that springs from the oven, in every train that crosses the continent, and in every ship that steams the ocean.

Fools hate me; wise men love me.

The man who keeps his hand in mine through life never dies—because that which he has created with my help lives on after he is gone.

The man who shirks me and scorns my aid, never lives — never really lives, even

though he may continue to breathe.

Who am I? What am I?

I am WORK!

I am especially grateful for the great organization of our Church, an organization that gives every person, who desires, an opportunity for work. Even the members are supposed to be missionaries and set the proper example. "A clean life is the greatest sermon in the world . . ."

There is no other organization in the world comparable to the organization in our Church. Then think of the priesthood officers and the priesthood members, all of whom have special assignments . . .

All these officers and teachers have an opportunity to work. Some may think, "Oh, it doesn't matter if I don't keep the Word of Wisdom or am only a part tithpayer. I'm only a deacon, or I'm only an elder, or a counselor in an organization; if I were a bishop or a president of a stake, I'd keep the Word of Wisdom. I wouldn't break the Sabbath day, but I'm only a ward teacher." Only a ward teacher! There is no greater calling, brethren, in the Church, than that of a ward teacher. If the ward teachers realized what an opportunity that is and if they were doing their duty, we wouldn't have the condition exist that Brother Ivins referred to in his splendid talk yesterday. The bishop would know through these ward teachers if any of the children in his ward was over nine years of age and not baptized, or needed shoes before they could enter school. He would know if the ward teachers were doing their duty, where our boys are who are in the service at this time, and when they changed their address. They could always get such information from the mothers in the homes they visit. It doesn't matter, brethren and sisters, so much what the position is. It is how we fill that position. We are given a job to do. It may be the only position that we have to show our Father in Heaven that we can make good, that he can depend upon us.

I am very grateful for the opportunity that I have in visiting the stakes and the missions. I wish to endorse what Brother Clifford Young said yesterday with reference to our mission

presidents and missionaries — that fine work they are doing. Just recently Sister McKay and I returned from a very strenuous but interesting and beneficial tour of the Western States Mission with President and Sister Francis A. Child. They also are doing a wonderful work. They are real leaders, fine executives, and they have the respect, confidence, and love of all the missionaries as well as of the members and non-members.

We travelled by auto nearly five thousand miles, averaged about three hundred miles a day; held nineteen district conferences and eleven district meetings with the missionaries. In these thirty meetings we contacted and heard from all the one hundred and fifty missionaries. They are doing a fine work. We were certainly delighted with the manner in which President Child meets the new missionaries as they come into the field. They are taken to their home headquarters and made to feel that they are welcome. President and Sister Child get acquainted with these new missionaries by holding a testimony meeting and a "search-for-talent" meeting, an impromptu meeting where these new missionaries are given an opportunity to show what they can do and then they are given their instructions and their assignments. I was especially delighted with one of the instructions.

"Here's a good thing to remember and a better thing to do.

Always join the construction gang and never the wrecking crew."

President Child is an optimist. He exemplifies what I like to call the "boost spirit." I think we need more of it in the Church and in the world, more "boost spirit" and less knock-knock; more builders and fewer wreckers, more lifters and fewer leaners.

"If we look for the good and the beautiful, the good and the beautiful will come back to us." A prominent writer expresses this truth as follows:

"The universe pays every man in his own coin: if you smile, it smiles upon you in return; if you frown, you will be frowned at; if you sing, you will be invited into gay company; if you think, you will be entertained by thinkers; and if you love the world and earnestly seek for the good that is therein, you will be surrounded by loving friends, and nature will pour into your lap the treasures of the earth. Censure, criticize, and hate, and you will be censured, criticized, and hated by your fellow men. Every seed brings forth after its kind. Mistrust begets mistrust, and confidence begets confidence; kindness begets kindness, and love begets love." ("Compensation"—

N. W. Zimmerman.)

How much happier we would be and how much joy there would be in the world if we looked for and spoke only of the good and the beautiful; if we looked at the beauty of the hawthorn twig, its symmetry, instead of pointing out to everyone the dead leaf; if we enjoyed the fragrance and the beauty of the rose, instead of frowning and calling people's attention to the thorn on the stem; if we enjoyed to the fullest the uplift of the purity of the lily instead of calling attention to the little dirt left on the roots!

I like this story of the old frog:

Once on the edge of a quiet pool,
Under the bank where 'twas nice and cool,
Just where the stream flowed out of the bay,
There sat a grumpy and mean old frog,
Who sat all day in the sand to soak,
And just did nothing but croak and croak.
A blackbird hollered, "I say, you know,
What is the matter down there below?
Are you in trouble or pain or what?"
The old frog growled, "Mine is an awful lot."

"'Tis a dirty world," thus the old frog spoke—

"Croakety, croakety, croakety, croak."

Then the blackbird said: "I see what's wrong.

Why don't you smile or sing a song?

Look up, young feller, why bless my soul,
You're looking down a muskrat hole!"

A wise old turtle, who boarded near,
Said to the blackbird, "Now, friend, see here,
Don't waste no tears on him," says he.

"That fool's down there, cause he wants to be."

In the future when any of us have the urge or are tempted to repeat gossip or speak unkindly or perhaps untruthfully of a neighbour or a brother, let us think that we also are just looking down a muskrat hole and then look up at the birds. Imagine we can hear the beautiful song of the meadow lark or the robin or the red-winged blackbird. My, how I used to thrill to listen to those red-winged blackbirds after a hard and dreary old winter, singing that early spring song! I trust, my brethren and sisters, that the Lord will bless us that we may be boosters and not fault-finders, builders and not wreckers, lifters and not leaners, that we may look for and speak of only the good and the beautiful and above that we may do our work so well, no matter what the calling is, that it can never be said of us truthfully or written after our names that we were called and found wanting. I pray in the name of Jesus Christ. Amen

IT CAN BE DONE

By ELDER CLYDE A. MILLER

"It's Great!" "It's Wonderful!" "Marvelous!" "Doesn't seem possible!" "Beautiful!" "Lovely!" "Nicest thing that's happened to P.E." That's what people were saying the day the new chapel was opened. Some exclaimed: "It's a Miracle!" Others said: "It's like a dream come true!" A few didn't say anything. They only smiled from ear to ear. Many were awed at the reality of the occasion and tears were shed. But their tears were different: they were "Pearls of Great Price" that fell freely in gratitude and joy. And behind the tears; behind the smiles; behind this day was a marvellous story that's like a fairy tale, but it's much better than a fairy tale because it's real! This is how it all began:—

Once upon a time in the city of Port Elizabeth there lived a small group of people who were called "Mormons" by most people who knew them. But they referred to themselves proudly as members of "The Church of Jesus Christ of Latter-day Saints." Just a few among many, bound together by each individual's testimony that this was "The" Church—the Church of Jesus Christ restored in these last days through a prophet of God, and because of that testimony they gathered together in a home each Sunday to worship their God and to learn of His ways, comforted by the thought that, "Where two or three are gathered together in my name there am I in the midst of them."

Others who heard the news of the "restoration" and accepted its glad message increased their number to such a size that it became necessary for them to rent a hall in which they could hold their Sunday services more conveniently. Perhaps, they said to themselves, "It's so much nicer to meet in a hall than in a home, it makes it seem more like church." But still, down deep in their hearts they held a dream—a dream that some day, somehow, they would have a chapel of their own, just like all the other churches had. Some thought to themselves: "Can this be the Church of God to meet in such humble surroundings? But then I must remember that we are just a small part. I guess only the larger branches can have a chapel. I wish we were a larger branch. . . ."

Sure, they were thankful to have a hall to

meet in; some of the branches didn't even have that. But it wasn't their own, and it was very discouraging to come on Sunday morning to hold services, only to find that they would have to sweep out the beer bottles and cigarette stubs before they could start. What kind of atmosphere was that for worship? At least they could dream. They told themselves that it wouldn't have to be big, just a small building. Nor would it have to be richly furnished, as long as it was clean, as long as it was a house reserved for God, where they could come and worship Him, not only on Sunday, but on any day of the week. Just as long as they didn't feel like they had to apologize to any visitor or investigator who attended their services for the conditions in which they were meeting. Just as long as it was a place they would be proud to call their own. That was all they wanted! Was it too much to hope for?

William James, distinguished psychologist, said: "That which holds our attention determines our course of action." It doesn't cost anything to dream, but buildings cost money. Thus, their course of action seemed inevitable. A building fund was started. Money was scarce and times were hard. They had to devise ways of raising the money. They made and sold things, had bazaars, dances and gave dinners. One elderly sister made at least three baby bibs a week for the fund. Everyone knew that she was near death, but it seemed that she couldn't die, at least not until she had finished those bibs for the building fund. She finished them, and then she rested. . . .

Finally, after 25 years, what did they have? They had £325. At the rate they were going it would take a hundred years before they could build a chapel. Anyway, they still had their dream, and that's the trouble; a dream too often remains a dream, and nothing more. These people were in a rut! They had been dreaming for so long that, like most people who dream, they found it was easier and sometimes much nicer to dream than to build. Easier to think than to act!

But then one day a man came to P.E. who was determined to make a change. Who was he? A knight in shining armour? No, he was something better—a mission president in



spiritual armour, armed for battle! He called a special meeting and said: "We want a chapel here in Port Elizabeth. We want you to set a goal and raise £80 a month." Some of the members looked at one another and laughed. It seemed inevitable that someone would say: "Sure we want a chapel, but give us four or five years." The President said: "I have full faith and confidence that you can do it." They just looked at one another and said: "We'll try!"

Try? Each family was assessed a certain amount of money. They sold little cards called "bricks" to the people of P.E. for any amount they would like to donate. The response was wonderful. Some months they made £80 just selling "bricks." One lady "baked and sold" and made £14 in one month. "Make £80 a month? Impossible!" And yet, between June and December they raised £100 a month. By then, actual construction had begun, and the sign, in big bold letters at the site told everyone that this was the "New Chapel of the Church of Jesus Christ of Latter-day Saints."

The members watched the building grow with the same interest that a parent watches his child grow, and as that child should be the best child that was ever born, so this building should be the best building that was ever built. When the building was completed a field-day was called. The members worked from dawn to dusk. The women polished, dusted and cleaned. The men raked, shovelled,

and hauled to put the chapel and its grounds in "Sunday best" shape.

April 8, 1956, was a beautiful day, calm, warm, sunny, a golden day, a golden occasion. This was it, wonderful and exciting. Everyone was there; the Mission Presidency, President's family, members and missionaries from Cape Town and East London, and of course, the members and well-wishers from Port Elizabeth. The topic that everyone was discussing before and after service was the building. "When we wanted a chapel we never dreamed of anything like this!"

The chapel itself is large and spacious. The colours are warm and inviting. The asphalt tile floor is the colour of "butterscotch pudding" with a black border. The walls are cream, and from the ceiling the lights hang like large crystal balls. The wood in the pulpit and pews reflects the light with a rich dull glow that seems to give you the same feeling you get when you sit around a glowing fireplace—a feeling of security, a feeling that "all is well." Truly this is the place to worship and a place of reverence that prevents you from shouting "Thank you, God," out loud, but a place that makes you want to whisper it in your heart.

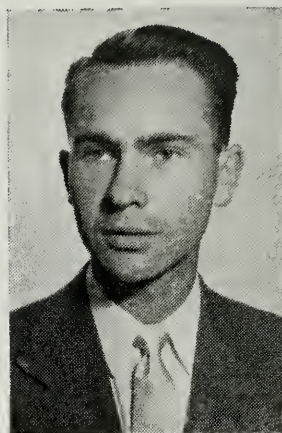
The building has a space at the far end of the chapel where folding doors will be installed for dances and other recreational activities to take place. There is a kitchen

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New Second Counselor

Elder Ernest D. Hubbard has been appointed to serve as Second Counsellor to President Leroy H. Duncan of the South African Mission. He succeeds Elder F. John Francis who recently returned home after completing his missionary labours.

Elder Hubbard was born in Wellsville, Utah, on the 6th of February 1929, and is the son of Mr. and Mrs. Ernest B. Hubbard of Wellsville. During his youth he was an active member of the Wellsville 2nd Ward, Hyrum Stake. He is a graduate of South Cache High School where he participated in Debating and Music. In June 1952, Elder Hubbard graduated from the Utah State Agricultural College where he majored in Accounting. After his graduation he was commissioned in the United States Army and served at various posts in the United States and with the 8th Army Forces in Korea as a First Lieutenant. Prior to his mission call he was employed as a book-keeper by the Ace Raymond Construction Company and the Cache Valley Builders Supply Company in Logan, Utah.



Ernest D. Hubbard

Elder Hubbard arrived in the South African Mission on November 25, 1954. On September 10, 1955, he was called to be Mission Secretary. He held this position until his appointment to the Mission Presidency.

(Continued from page 71)

and lots of closet space. The classrooms are light and airy and done in different colours, three in "peaceful" green and one in "restful" blue. There are windows all around that are very well described in the song, "Bless This House", as being "shining bright, letting in God's heavenly light." On the outside there is a row of white pillars set out from the classroom windows which let in the light but cut out the glare. They also give the building a distinctive and modern look. This is a pleasant building, a real chapel, and as the members talked with those from other branches they fairly glowed with pride. They had a right to be proud, for just as the sign on the front of the building stated, here in P.E. was the "Church of Jesus Christ."

The Branch President, Clarence Doller, had the privilege of being the first man to speak in the new chapel. He expressed how much the new chapel meant to him and to the branch. The speakers who followed told of the sacrifices that had been made. They weren't boasting, but were sincere and humble and overjoyed in their thankfulness. Musical numbers by an Elders' trio, a mixed choral group from Cape Town, and a vocal solo

by one of the Elders added special interest to the services. Many didn't think that P.E. could do it. President Leroy H. Duncan said that the building of this chapel was "nothing short of a miracle." He promised the saints they would soon forget their sacrifices when they came to their chapel to worship each Sunday. In conclusion he said: "When the Lord has a great blessing for us, then we must make a great sacrifice!"

The day had come and gone just as each day always does, but it was a day to be remembered — a day of joy. As Sister Duncan said: "A joy that was a by-product of sacrifice and service." Their dream had come true, and "when a branch suddenly wakes up and finds it has a new chapel, you may know that that branch hasn't been asleep."

Those "Mormons" now had a chapel to worship in, and this was their story, and like most stories we should end by saying, "and they lived happily ever after!" But this story has no ending; you've just heard the very beginning. There is still £200 to raise so that the new chapel can be dedicated. The members will always be grateful to President Duncan. One of them expressed their feelings:

(Continued on page 76)

Why I Became a Mormon

By KENNETH B. CHATER

My early life was spent in Natal. I was the eldest of four sons in a loyal, united family who were staunch, if not regular, members of a great Protestant church through a long line of ancestors. Members of my family held office in the church as ministers. I still greatly admire the courageous stand my family has taken on many issues of the day and shall always be grateful for their part in my life. Indeed it was the religious grounding I received from this church that paved the way to my acceptance of "Mormonism."

Therefore, to leave the church of my ancestors was a grave step and could not be considered without compelling reasons which would more than outweigh my sense of loyalty to this church.

I was married shortly after the last war broke out at a time when all too many people were abandoning divine truths for the things of the world. My wife and I moved into these circles and drifted further and further into a world of endless pleasure-seeking with little time for religion. We could count on the fingers of one hand the number of times we attended church in all those years. This was a very unhealthy climate for a stable home life and real happiness became as elusive as a "will-o-the-wisp."

Of course we had read about the "Mormons" in books of fiction and sensation newspapers from which we gathered that they were an eccentric, anti-social religious sect living in seclusion in the mountain fastnesses of Utah. They had many wives and it was a widely held belief that they sent their "missionaries" out from time to time on forays to foreign lands to collect more.

Such was our position on the 11th January, 1955, when two well behaved and sincere young men, with a pronounced American accent, knocked on our door. They said they had a message for us but little did we realize then what a tremendous impact that message was to have on our lives. It was more because we found them very likeable and interesting that we invited them to come again; not because we had any inclinations to get caught up in any sort of religious cult.

At the second visit they broke the news that they were "Mormon Missionaries." We survived the shock, probably because they did not look or behave the least bit like foragers of wives. They then began to recount slowly

over a period of many months the true story of the events that brought about the founding of the "Mormon Church," which is the most remarkable and thrilling story since the birth of Christ Himself.

Of course, I utterly rejected most of their claims when first I heard them. It was fantastic that God the Father, Himself, as a person, and the Lord Jesus should have appeared and spoken to a fourteen-year-old boy named Joseph Smith for the purpose of "restoring" the Church of Christ to the earth. And equally fantastic was the claim that certain ancient inhabitants of the earth had been resurrected and had returned to the earth from time to time to give further instructions to Joseph Smith and to restore the "priesthood authority" to him and his companion Oliver Cowdery. It was incredible that Joseph Smith should have been directed to a place where he found certain gold plates on which was inscribed in ancient hieroglyphics an account of the former inhabitants of the American Continent and of the Gospel delivered to them by the Saviour, and to have translated these records into the "Book of Mormon" by the "gift and power of God."

To me it was all a lovely fairy tale and I listened with sceptical interest. The missionaries insisted, however, that they knew it was all true. They bore a solemn testimony that these miraculous things had actually happened. But I wanted proof: photographs, sworn statements, documentary evidence and so forth.

To my surprise I got the proof: countless references to the Bible; photographs of ancient gold plates found in other parts of the world showing that it was a known practice in those times to record events in this manner; pictures of the ruins of ancient cities, temples and pyramids recently discovered in Central America and far exceeding in size and wonder those of Egypt; illustrated books describing the probable way of life and accomplishments of the ancient inhabitants of the American Continent; and many other proofs.

I was astonished! These ruins were discovered long after Joseph Smith had translated the "Book of Mormon" and he could not possibly have known about them, yet there is no point where the Book is inconsistent with what has since been proved about these ancient people. Many revelations in the book, which intelligent people derided at the time it

was written, have since proved to be correct. I had to accept that the "Book of Mormon" was a completely true account of a highly civilized people who were at their zenith at about the time of Christ. It just could not have been a fake and in any case why should any one go to all that trouble to fake such a book.

But how was Joseph Smith able to write a true account of a people that neither he nor any of his contemporaries had ever heard of? The records of these people were written in "Reformed Egyptian" which even the most learned scholars of ancient hieroglyphics would have had great difficulty in understanding—and Joseph Smith had very little education. Had he gathered a number of scholars together for the purpose of translating the records? No, the circumstances in which the Book was written quite ruled out such a possibility. How then did he do it? How did he, a poorly educated youth, translate and dictate smoothly and correctly, without revision or retracing his steps, a book that runs to over 500 printed pages? It was humanly impossible!

The missionaries insisted that Joseph Smith had been specially chosen to do this work by the Lord, who had provided him with the means to do it. At last I saw that there could be no other explanation—I could find no escape from the conclusion that this was the work of the Lord. I began to read the "Book of Mormon" and soon it became apparent to me that it was genuine. It rang true and I knew in my heart that it was true. From then on all the evidences and proofs that the missionaries produced were merely of academic interest. I needed them no longer. If the bringing forth of the "Book of Mormon" was the work of the Lord, I reasoned, so must all the other incredible things that had happened to Joseph Smith, for was he not chosen of God for this special purpose and

therefore a man of complete integrity!

Then the full and glorious significance of these events dawned on me. The Father and His Beloved Son actually had visited the earth early in the Spring of the year 1820 for the express purpose of restoring the Church and the Gospel. They did not visit any of the existing churches nor appear to any of the great church leaders of the day. They responded to the simple implicit faith of a fourteen-year-old boy praying for enlightenment, alone in a quiet wood. What an utterly wonderful happening!

Up until that awakening I believed that such things could only have belonged to Biblical times and even then I was not sure because the Biblical events had happened so long ago that they seemed unreal. But here was a Heavenly manifestation that belonged to recent times and that could have as profound an effect on mankind as had the advent of Christ nearly 2,000 years earlier. Indeed it was the sequel to that great story.

Now the realization that these happenings were true, posed the question, "Where do I stand?" The Church which Joseph Smith organized under the direction of the Lord, was obviously the only one which complied with all His requirements and carried His authority. It was His "chosen instrument." Clearly it was my duty and that of my family and of all who would please the Lord, to seek after His Church and become worthy members.

At first I procrastinated as it was not an easy step to take, but the genuine love of the fine young missionaries and their inspired understanding and persuasion, finally turned the scale. On the 18th September last, my wife, my son and I were baptized and confirmed members of The Church of Jesus Christ of Latter-day Saints. Our experiences since that great day have convinced us many times over that we took the right step.

STATISTICS

BAPTISMS AND CONFIRMATIONS

DAVERMANN, John Arthur (Krugersdorp)—b. Boyd R. Blackham and c. Gary L. Platt, March 18, 1956.

COETZEE, Annie Magdeline (Benoni)—b. B. Kent Taylor and c. Gene B. Welling, March 18, 1956.

ELLIOTT, Aubrey Vernon (Ramah)—b. James H. Bean and c. James H. Bean, March 18, 1956.

LOUW, Audrey Mary (Ramah)—b. Richard R. Olson and c. Richard R. Olson, March 18, 1956.

HUTTON, Cecilia Helena (Springs) — b.

Christian H. Louw and c. Izak C. Louw, March 18, 1956.

BRAITHWAITE, Colleen Cecilia (Krugersdorp)—b. Alfred A. Paxman and c. Boyd R. Blackham, March 18, 1956.

CLARK, Beryl Virginia (Ramah)—b. Tex W. Smith and c. Tex W. Smith, March 18, 1956.

BELL, David John (Mowbray)—b. Royal D. Jensen and c. Alvin F. Park, March 25, 1956.

FOURIE, Ivan Francis (Mowbray)—b. Royal D. Jensen and c. Andrew F. Fourie, March 25, 1956.

GRIFFITH, Robert (Port Elizabeth)—b. Leonard J. Griffith and c. Clyde A. Miller, April 1, 1956.

BAYLEY, Raymond Dennis (Durban)—b. Robert

(Continued on page 79)

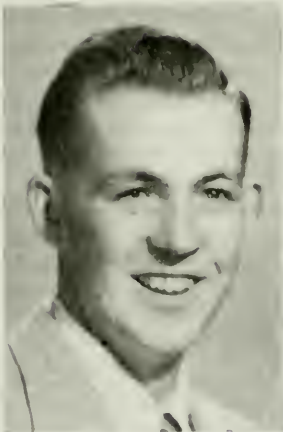
DEPARTURES



Elder John Francis



Elder Farrell Thacker



Elder Therald Quayle



Elder Robert Taylor



Elder Henry Todd

Elder F. John Francis of Taber, Alberta, Canada, was honourably released April 25, 1956. He served in the Pretoria, East Rand, West Rand, and Port Elizabeth Districts and in the Mission Office.

Elder Farrell J. Thacker of Heber, Utah, was honourably released April 25, 1956. He served in the Pretoria, West Rand, East Rand, and Salisbury Districts.

Elder Therald P. Quayle of Brigham City, Utah, was honourably released April 25, 1956.

He served in the Cape, Bulawayo, Natal, and Pretoria Districts.

Elder Robert A. Taylor of Ogden, Utah, was honourably released April 25, 1956. He served in the Cape, Bulawayo, Pretoria, East Rand, and Natal Districts.

Elder Henry S. Todd of Gridley, California, was honourably released April 25, 1956. He served in the Port Elizabeth, West Rand, and Pretoria Districts.

ARRIVALS

Elders Calvin Kirk Lybbert, Derril Clive Butler, Ivan Kay Beane, and Merlin Delynn Caldwell arrived aboard the "Pretoria Castle" on April 5, 1956. Elder Lybbert comes from Bever Crossing, Alberta, Canada, and has been assigned to labour in the East Rand District with Elder William M. Gee. Elder Butler comes from Cardston, Alberta, Canada, and has been assigned to labour in the Pretoria District with Elder Alfred A. Paxman. Elder Beane comes from Mountain View, Alberta, Canada, and has

been assigned to labour in the Cape District with Elder Ronald P. Duncan. Elder Caldwell comes from Cardston, Alberta, Canada, and has been assigned to labour in the West Rand District with Elder Paul M. Smith.

APPOINTMENTS

Elder Ernest D. Hubbard was appointed Second Counsellor in the Mission Presidency on April 18, 1956.

Elder Reed C. Snow was appointed Supervising Elder of the Pretoria District on April 21, 1956.

PEARLS OF GREAT PRICE THROUGH THE ENLISTMENT PROGRAMME

By SISTER PHYLLIS M. JOHNSON

Frequently members of the Church think of missionary work only in terms of the full-time missionary in the mission field or the part-time missionary in the stake. We forget that each one of us is a potential missionary with the responsibility of being our brother's keeper.

We, too, can experience the joys and satisfaction of missionary work if we will but look around us. In our congregations these opportunities lay. Many members have become inactive as much through neglect as through any other reason. Likewise, many inactive members have been activated through the interest and efforts of a "missionary-member."

To assist in this work we have the Enlistment Programmes as outlined in both the Sunday School Handbook and in the M.I.A. Executive Manuals. The objective of the Enlistment Programme is to bring into activity every member of the Church in the branch. This programme has two divisions of responsibility: (1) to see that contact is made with the active member who is absent for any cause and advise him of the fact that he has been missed; (2) to see that the inactive members are visited periodically and influenced to attend.

The Enlistment Programme is carried out by contacting members through letters or over the phone, but preferably by personal visits. Personal contact is much more effective because through this method we are able to show a little kindness and love to those who may be wayward or troubled. We have all experienced the joy of seeing someone respond to a kind word of encouragement. The opportunity to do this very often is available through the Enlistment Programme. Often it is those who are absent that need us most of

all. It is our responsibility to find them.

We as members of the Church are among the most blessed people in the world. We have been given so many wonderful opportunities for serving our Heavenly Father by helping our brothers and sisters here upon the earth. As Christ left the ninety and nine to find the one, let us also encourage our inactive brothers and sisters and invite them to attend Church with us.

From the Annual Auxiliary Reports a definite need for Enlistment work was seen. Very few branches recorded Enlistment Programmes in their organizations. We encourage you to develop these programmes because they are a vital and integral part of the Branch.

Let us remember some of the philosophy of Elder Matthew Cowley when he said: "There is a power of regeneration in the gospel of Jesus Christ. It lifts us up if we will obey it. I saw Japanese creating pearls at the Mikamoto Pearl Farm in Japan. I saw them injuring an oyster and from that injury creating a beautiful pearl. That can be done with human souls. Some of us may be damaged; some of us may have within ourselves foreign matter, foreign influences, but if we take within ourselves some of the live tissue of Christ—as they take from a live oyster and place in another one, killing the one to produce pearls in the other—if we do that, brothers and sisters, we can make ourselves and those who are not working in the Church, those who are not active in our own homes, pearls of great price. That is the gospel plan."

There are many inactive members who can be made into pearls of great price through the Enlistment Programme if we put the effort to contact them and implant within their hearts again the living tissue of the Gospel of Jesus Christ.

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"We did the work, but he is the chapel! If it wasn't for President Duncan our chapel would still be a dream!" President Duncan has asked that by December we increase our attendance at evening service by forty per

cent, and he said he had full faith that we could do it. We just looked at one another and smiled, but we don't laugh any more, and believe me, "we'll try!"

I think that they'll do it! What do you think? Remember, "IT CAN BE DONE!"

“Now this same Priesthood, which was in the Beginning, shall be in the end of the World also”

Moses 6 : 7

By JOHANN P. BRUMMER

The Holy Priesthood is the power that rules the universe. Few men in this world realize how great this authority is which is the basis of the government of God on the earth and in the heavens. President Joseph Fielding Smith gave us an indication of the magnitude of the Priesthood: "It is the authority of God delegated to man, by which he is given power to officiate in all the ordinances of the Gospel, speak in the name of the Lord, perform all duties pertaining to the building up of the kingdom of God on the earth, and obtain knowledge by revelation. It is the power by which worlds are made. It is the power they obey, for it is the authority by which our Eternal Father performs all his works."

Even as Latter-day Saints we are often inclined to look upon the Priesthood as being merely that authority which enables a person to bless the sacrament, baptize or lay on hands for the healing of the sick. The result is that the lay members of the Church do not show sufficient respect for this great power which exists among them and by which they are governed. Furthermore, this lack of appreciation of the greatness of the Priesthood even leads some bearers of it to act and speak in a manner which is not commensurate with the divine power which rests upon them.

Surely it is a sacrilege to treat the Priesthood lightly. Surely it is to our damnation if we violate the sanctity of our Priesthood by exercising it in unrighteousness, or failing to pay our tithes, to keep our bodies a suitable dwelling place for the spirit of the Lord, and to live a life on the highest moral and spiritual level.

If we consider what the real meaning and power of the Priesthood are, we will begin to realize how great the privilege is that we enjoy to have been vested therewith. Then we will realize that a humble deacon holds power and authority far greater than that of the most powerful king, president, or other earthly ruler. When we begin to form a correct estimation of the magnificence of the Priesthood, it will dawn on us that a most sacred

duty has been placed on our shoulders.

"Wherefore, now let every man learn his duty and to act in the office in which he is appointed, in all diligence.

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. Even so, Amen." (D. and C. 107 : 99-100.)

The Priesthood has been bestowed upon us for a two-fold purpose, first, to enable us to receive exaltation, second, that we may act as instruments in the hand of God to bring a like blessing to others. We learn from the scriptures that if we are worthy, we are to become Priests and Kings, with great rule and dominion. This means responsibility. Now, it is clear that if we are unprofitable servants in this life, and if we fail to exercise the responsibility which has been placed upon us here, we shall not be prepared or worthy to exercise authority there.

In order for the members of the Priesthood body to prove themselves worthy of added glory and power in the life to come, it is not enough merely to be "good." A greater law and a greater duty have been placed upon them, and this requires a life of greater activity and virtue.

There is no room in the Priesthood of God for idlers. There is no room for persons who are a law unto themselves and claim to live and act according to their private interpretation of the law. There is no room for the person who is of the opinion that the Holy Priesthood can be mocked and dishonoured.

It behoves us at this time to study and to pray that we might gain an increased testimony as to the divinity and the magnitude of that ruling power of the universe in which our Father has made us participants.

It is necessary for us always to pray that the following words might never be directed at us: "I know thy works that thou art neither cold nor hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." (Revelations 3 : 15-16.)

DISTRICT HIGHLIGHTS

PORT ELIZABETH BRANCH

Branch President: Clarence Doller,
63 Heugh Road, Walmer, Port Elizabeth.

Reported by Madge McHugh

On Saturday the 24th of March the marriage took place between Sister Pearl Trollip and Clive Ek in Uitenhage. Several of the saints from Port Elizabeth travelled up to attend. During the service Elders Young, Miller and Dahl sang "I'll Walk Beside You."

We welcome Robert Griffith who was baptized by his father.

Sunday the 8th of April will be a day long remembered by the Saints in Port Elizabeth. On this day District Conference was held in our new chapel for the first time. We wish to thank all the saints who travelled up from Cape Town, East London, and Somerset East to attend the first service in our new chapel. President and Sister Duncan and family were a welcome sight. Also we were happy to have Brother and Sister Alvin Park and Elder Francis. We heard some very inspiring talks at both services and the missionaries rendered some lovely sacred songs. We would like to thank the Cumorah chorus for their lovely rendition of "O My Father," and also the Mowbray Branch for the donation of the organ. We certainly have received many great blessings from Our Heavenly Father.

The brethren in the branch are now spending Saturday afternoons digging up the ground so that grass can be planted. We are now looking forward to the day when the chapel will be dedicated.

KRUGERSDORP BRANCH

Branch President: Derek Vice,
82 Von Brandis Street, Krugersdorp.

Reported by Edward Hamilton.

The M.I.A. was started on the 6th February for the first time in Krugersdorp. There was a very good attendance for the opening night. A tickey night in aid of Primary funds was held at the home of the Hamilton's and a happy evening was spent by all.

District conference was held on the 15th and was attended by most of the Saints from Krugersdorp.

It is with regret that we have to state that Brian Hamilton has been removed to the Discovery Hospital as a suspect case of polio.

WELKOM BRANCH

Branch President: Elder Farrell R. Monson,
39 Montague Street, Bedelia, Welkom.

Reported by May Dell.

On Saturday, 31 March, the missionaries together with some of our members paid a visit to Klerksdorp and visited the Wilson family. During the afternoon a visit was made to the Stemmet family. Both families are missing the Church and its activities very much and unfortunately are not able to get together to hold any meetings at present. We were happy to learn that although away from the branch, Brother and Sister Stemmet are holding Sunday School classes every week for their children.

The Relief Society sponsored a braaivleis on the 7th April at Blaauwdrift and a good time was had by everyone. In addition to the regular meeting held during each week, a Book of Mormon study class has been started.

We extend our hearty congratulations to Brother Andrew Robinson and to Brother Herbert Parkin, who have been ordained Deacons in the Aaronic Priesthood and also to Brother Gordon Dell, who has been advanced to a Priest.

DURBAN BRANCH

Branch President: J. Melverton Jakins,
P.O. Box 3. Montclair, Durban, Natal.

Reported by Joyce Walhburn.

Our chapel is so well on the road to completion that in the past two months we have held two Tickey Nights there. Last month Brother Jakins took refreshments up to the foreman and his workers to celebrate the traditional "Roofing Ceremony."

On the 10 April the M.I.A. held a beach-party but because of rain the home of Brother and Sister Owen became a beach for one night. There have been many visitors in the branch this month. President Duncan flew in for a short visit during the last week in March. Brother Gert Kotze paid a welcome visit to our branch and Sister Kotze has returned here to live. Also Brother and Sister Morrissey and family from Pietermaritzburg were here on the 25th. It is certainly a pleasure to have Brother Alton Doller back with us, after his three months training in Bloemfontein. Also we welcome Brother Bob Milne who has moved from Bloemfontein.

We welcome Brother and Sister Bayley and Sister Mac Harvey and her little daughter who were baptized on the 8th April.

PRETORIA BRANCH

Branch President: Lionel Bibb,
282 Preller Street, Muckleneuk, Pretoria.

Reported by Sheila Bibb.

A Bingo Night was held on March 10th in aid of Sunday School funds. Although the attendance at this function was disappointing those present thoroughly enjoyed themselves. We are happy to welcome Susan Patricia Bibb who was born on the 12th March.

Pretoria's first genealogical meeting was held on April 5th. Brother and Sister Norman Muir came over from Johannesburg to instruct us.

We were glad to have our District Presidency in attendance at our sacrament meeting on April 8th. All those present enjoyed the inspiring talk given by President I. C. Louw.

A very successful cake sale was held on April 10th in aid of Sunday School funds. A farewell party was given for Elder Quayle on the 13th. Since the date read Friday the 13th an initiation ceremony was performed on the braver members present.

Some of the members went over to Springs for Conference on the 15th. Our Relief Society President, Sister Cecilia Harvey, was one of the speakers at the afternoon session.

BLOEMFONTEIN BRANCH

Branch President: Sidney Spear,
154 Waverley Road, Bloemfontein.

Reported by Johanna Utermöhlen.

Brother Bob Milne left us this month to take up a job in Durban. We will miss our M.I.A. President, but wish him all the best for the

future. Sister Grotique spent a happy holiday with us in Bloemfontein at the home of Brother Spear.

The highlight this month was our District Conference. We were happy to have President and Sister Duncan and their daughter Elna in attendance. As usual every one gave inspiring talks and left us all uplifted and ready for the daily struggles ahead.

BELLVILLE BRANCH

Branch President: Nicolaas J. Goosen.
57 van Niekerk Street, Bellville.

Reported by Mary Dean.

On April the 20th a branch social was held at our Branch President's home. It proved to be a very great success. Our local Elders entertained us with some very perfect acting and singing. Young and old participated in the hilarious games presented by our Master of Ceremonies, Brother Jimmy Prins. Our thanks are also extended to some of the Sisters who had so wonderfully donated refreshments.

During the month several of our members have been ill but once again our Heavenly Father has answered our prayers on their behalf and all are on the way to recovery.

BENONI BRANCH

Branch President: Elder Gene B. Welling.
19a 8th Avenue, Northmead, Benoni.

Reported by Ann Coetzee.

Easter Sunday was a wonderful day which was enjoyed by all in commemorating the Resurrection of our Saviour. The services were very inspiring and the musical numbers were in perfect harmony with the beautiful spirit of the day. Our congratulations are due to Brother Adendorff, who decorated our hall for this occasion.

On the 11th of April, a successful supper by candle light in honour of Sister Margaret Coetzee's birthday, provided a pleasant evening of recreation for the members of Boksburg and Benoni. All of our members enjoyed the District Conference which was held at Springs and were happy to meet President and Sister Duncan again.

We are sorry to report that Sister Adendorff is confined to her bed for a time and our prayers are with her that she may soon recover.

(Continued from page 74)

A. Taylor and c. Ellis Ray Peterson, April 8, 1956.

BAYLEY, Cornelia Petronella Malan (Durban)—b. Ellis Ray Peterson and c. Robert A. Taylor, April 8, 1956.

McARAVEY, Marie Katrina Susanna Petzer (Duran)—b. Bernard V. Milne and c. Don W. Merrill, April 8, 1956.

McARAVEY, Maureen Denise (Durban)—b. Don W. Merrill and c. Bernard V. Milne, April 8, 1956.

BOTHA, Paulus Stephanus (Out of Branch)—b. James H. Bean and c. Izak C. Louw, March 29, 1956.

BOTHA, Pieter Willem (Out of Branch)—b. James H. Bean and c. Izak C. Louw, March 29, 1956.

BOTHA, Willem Jacobus (Out of Branch)—b. James H. Bean and c. Izak C. Louw, March 29, 1956.

BOTHA, Paulus Stephanus (Out of Branch)—b. Izak C. Louw and c. James H. Bean, March 29, 1956.

BOTHA, Abraham Iginatus (Out of Branch)—b. Izak C. Louw and c. James H. Bean, March 29, 1956.

MOWBRAY BRANCH

Branch President: Alwin Hubert,
129 Beach Road, Mouille Point, Cape Town.

Reported by Beatrice E. Smith.

The Relief Society Birthday Party was held on Thursday, 29th March, to celebrate the 114th Anniversary of the founding of this great organization. Sister Nora Duncan gave us a very interesting talk on the First Relief Society in Nauvoo, after which we all joined in playing games. The hall was decorated with flowers and candles and a large birthday cake formed an appropriate table-centre.

On Easter day the special service by the Sunday School which consisted of music, talks and a poem by a small girl, Gwen Smith, all helped to bring the spirit of the day very close to us. This service was followed by the testimony service which brought us even closer to the sweetness of the Spirit. The evening service was under the direction of the M.I.A. The readings by Sheila Heyne and Renee Hubert were worthy of the fine passages that had been chosen for the occasion. Singing by the Junior Girls and a fine talk by Donald Harper brought the day to a lovely close.

The M.I.A. organized a hike for Easter Monday. The day dawned bright and chilly, but our young people are made of tough material and they made an early start in order to enjoy as much fresh air and sunshine as possible. Several of our members went camping over the Easter holidays. Among these were the van Rhyn family, Betty Prins, Lorraine Bibb. The Geldenhuys family made a quick trip to the Cango caves. The Mac Farlanes made a long trek to East London where the Highland Bands were competing in the annual pipe-band festival.

The M.I.A. activity evening on April 3rd was given over to dancing. Those who could dance were busily engaged in teaching those who could not and everybody appeared to be having plenty of fun as well as exercise.

Two of our Jim's left for America on Friday, 20th April. There were Brothers Vigus and Ruston. We wish them much happiness and many blessings when they reach their journey's end. A little farewell sponsored by the M.I.A. was well attended by many old friends.

BOTHA, Christoffel Ludowlekus Rudolph (Out of Branch)—b. Izak C. Louw and c. James H. Bean, March 29, 1956.

BLESSINGS

BAYLEY, Raymond Dennis (Jr.) (Durban)—Ellis Ray Peterson, April 8, 1956.

BAYLEY, Treshure Isobel (Durban)—Robert A. Taylor, April 8, 1956.

SMITH, Sylvia Ann (Out of Branch)—Vern L. Halversen, April 8, 1956.

HARRIS, Avril Ann (Springs)—Izak C. Louw, April 1, 1956.

HARRIS, Beverley Jean (Springs)—Izak C. Louw, April 1, 1956.

BOTHA, Cornelius Paulus Johannes (Out of Branch)—Izak C. Louw, March 29, 1956.

BOTHA, Wilhelmiena Jacoba (Out of Branch)—James H. Bean, March 29, 1956.

BOTHA, Louis Johannes (Out of Branch)—James H. Bean, March 29, 1956.

MARRIAGES

TROLLIP, Pearl Elizabeth (Port Elizabeth)—married Clive Edmond Ek, March 24, 1956.

McWILLIAMS, Eileen (Port Elizabeth)—married Johannes George Blignaut, March 17, 1956.

Don't Be A 'Part-Way' Person

By ELDER ROYAL D. JENSEN

A good question to ask ourselves is, "WHY DO WE LEAVE THINGS SO LATE?" It is a habit of many of us to leave things too late. We fail to realize that less time is required to do things when they should be done than to procrastinate and leave them until the last moment. It is part of the Gospel which we have embraced to perform our duties to the best of our ability when they should be performed. Whenever we accept positions within the Church, we promise the Lord, our presiding officers and those whom we serve that we will fulfil the trust that has been placed upon us. Many others are depending upon us to perform our duties. For when we fail, others fail also, because they are unable to perform their duties unless we perform ours. Then the work of the Lord is hindered. For example, Sunday School Teacher; the Superintendency, the parents, and the Lord are depending upon you to be prepared and on the job each Sunday morning. Likewise, Branch Clerk and Secretary; you are being depended upon by the Branch Presidency, the Mission Officers, the General Authorities and the Lord, to submit your reports at the specified time. Failure to do this causes someone else to fail and the Lord's work is retarded.

From the inspired writings of Elder Richard L. Evans of the Council of the Twelve, we find the following instructions and warnings which we should follow:

"To all of us—and to young people particularly—let it be said again: Being where we ought to be when we ought to be there, doing what we ought to do when we ought to do it is one of the indispensable factors of success, of effectiveness and efficiency and, of personal peace . . .

"It is a surpassing quality in life to follow through, to keep commitments, to keep the commandments, and no matter how ingenious our excuses are, they don't cancel commitments, or justify our failures, or relieve us from answering before the highest bar, unless they are founded on real, valid reasons—and not merely on our comfort or conveniences . . .

"In the words of a wise educator: 'It is easier to keep up than to catch up.' . . .

"Repentance is a great and blessed principle (one that all of us have need of), and catching

up is a kind of repentance. But better than repentance is keeping the commandments; and better than catching up is keeping up—so that postponement and procrastination are not permitted to put an always uncomfortable penalty upon us . . .

"To start too many things and not stay with them; to fail to meet commitments; to be only partly dependable; to be a 'PART-WAY' person—a person that can almost be counted upon, but not quite completely. With a 'Part-way' person we always have to worry and wonder if this is the time when he will fail to find it convenient to do what he has agreed to do or to go where he has agreed to go . . . Being where one should be when he should be there, doing what one should do when he should do it, seeing a good purpose to its completion are richly rewarding qualities of character. And surely when we stand before Him who is the Judge of us all and by whom our performance will be appraised, there will be a much different measure meted out to him who endures to the end than to him who fails to follow through . . .

"Things that are done too late don't count. At least, they don't count as much as things that are done when they should be done. Time is an element in everything we do — and it often runs out on us when we indulge in dangerous delays . . . But there is a big difference between doing something when we ought to do it and doing something when we get 'good and ready.' . . . Things that come too late often find that something else has filled their place . . . There are many things in life that must be done when they must be done."

A man who was always prompt and regular in meeting his obligations and attending Church was asked how he so invariably managed to always come early. He replied, "It is part of my religion to be on time and not disturb others."

Let us resolve to make this part of our religion! Not only let us be on time in attending our meetings but also let us discharge all of our obligations completely and efficiently and "BE WHERE WE OUGHT TO BE WHEN WE OUGHT TO BE THERE AND DO WHAT WE OUGHT TO DO WHEN WE OUGHT TO DO IT."

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